BOX 5

SOME ACCOUNT FROM COLCHESTER OF THE Unfairneſs and Diſ-ingenuity OF *Two Rectors*, AND *Two Non-conformiſt Miniſters*, AND *Five* other *Perſons*, In their *Account* againſt the People call'd QUAKERS.

Prov. 14. 22. *Do they not Err, that deviſe Evil?*

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DEVONSHIRE HOUSE
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BISHOPSGATE WITHOUT E.C.

TO THE Impartial Reader.

MAny are the Reproaches we have met with, since the Lord hath raised us up to be a People, and especially of late; many have been the Arrows, that have been shot at us in Print, to render us Blasphemers, and Obnoxious to Christianity and Government, thereby endeavouring to stir up Persecution against us.

That this has been the Design of the many Libels wrote against us of late, is very apparent; for which we desire the Lord to forgive them, and open their Eyes, if it be his Will. But Interest blinds many; and its no wonder if some Clergy-men are so Angry with us, considering, that we labour to bring People from Spending their Money for that which is not Bread, unto Christ, the free Teacher, to have it of him without Money and without Price; who commanded his Disciples, that as they had freely received, so freely to give or Minister.

And to us it ſeems, as if this Account *lately dated from* Colcheſter *againſt us, doth demonſtrate rather a Deſire in our* Adverſaries *to appear in Print (and among the* Crowd, *that of late exclaims againſt us) by raking up* Old Charges *from the Inſtigation of an* Envious Apoſtate, *than from any* New Matter *they had to Charge us with. For from the* Title [Some Account from *Colcheſter*, &c.] *the* Reader *might expect a* Relation *of ſome groſs* Matter *of* Fact, *that had lately happened at* Colcheſter *among the* Quakers *there; when-as it's only taken out of ſome* Books *of our* Friends *of about* Thirty *or* Forty Years *ſtanding*, oft *raked up againſt us by our* Adverſaries, *and long ſince* oft *replyed to.*

At this rate every Town in England *may do the like, and give it the like* Title *of* An Account *from thence; which, as it would be a great piece of* Impertinency, *ſo is an* Abuſe *or* Cheat *put upon the* Reader: *And it ſhews our* Adverſaries *to be brought to a* Low Ebb *for* Matter *againſt us, that are driven to theſe* Low Shifts, *eſpecially thoſe, that had a hand in the* Title. *For ſome of thoſe, whoſe Names are printed to the ſaid* Book, *have acknowledged to us*, That they knew not of any ſuch Title, to what they Signed, nor of an Intent, of its being to be printed; but was done without their Conſent or Knowledge. ——

And

And one of them especially, being a little Jealous of it, and therefore some-what uneasie about setting his hand to it, was told the contrary by one of the first Promoters *of it; as appears by the following* Certificate.

But some of the Dissenters *are drawn in with these* Episcopal-Men, *against us; which is the more strange to us, knowing, they do not love them no more than they do us, but only to make use of them to* serve *a* Turn, *whom we hope will (and desire may) be* Wiser *for the* future; *knowing, some of them have repented, of what they have Done: And so we can with the more Readiness of Mind desire the Lord to* forgive Them, *as we also do.*

The Teſtimony of John Gledhill, *Non-conformiſt Miniſter.*

Mr. *Cotton*,

YOU deſire to know of me, whether or no I ſet my hand to a certain little *Paper*, Intituled [*Some Account from* Colcheſter, *&c.*] I do own, I did witneſs to the truth of the Quotations, that are in it, and this was all the concern I had in that *Paper:* But my Name was printed not only without my Knowledge and Conſent, but even after I had been told by the *Perſon*, that deſired me to ſet my hand, that that Paper was not deſigned for the *Preſs*.

John Gledhill.

SOME

SOME ACCOUNT FROM *Colcheſter*, &c.

THeſe *Rectors* and *Non-conformiſt Miniſters*, having appeared ſo very Officious againſt the People call'd *Quakers* of late (whether from any real Provocation, or Inſtigation of ſome other *buſie Agents*, is queſtioned) that they have given this loud and defaming *Charge* in their *Title*, viz. *Some Account from* Colcheſter *of the* Quakers *Errors, againſt the very Foundation of the Chriſtian Religion, ſo fairly and ingenuouſly Collected from ſome of their approved Books and Authors, that neither by Curtailings nor Additions can there be any Perverſions or Abuſes pretended; as do witneſs all the Perſons, whoſe Names are here under-written, who for their own, and the Satisfaction of their Neighbours, have with all Impartial Care and Niceneſs, ſeverally and diſtinctly compared the Quotations following with their proper Originals.* —— Though contrariwiſe the Unjuſtneſs of their *Charge*, the Emptineſs of their *Self-Commendation*, and Unfairneſs of ſome of their Collections, are in the *Sequel* fairly detected: Yet that they may appear *Perſons* of *Note* and *Reputation*, they ſubſcribe themſelves in ample manner, as followeth.

Colcheſter, July 4. 1699.
William Shelton, Rector of St. *James*.
David Kennier, Rector of St. *Maries*.
Daniel Gilſon, *John Gledhil* } Non-conformiſt Miniſters.
John Hoit, *Arthur Winſley*, Jun. *Oliver Burkin*, *Edw. Jones*, *Tho. Reynolds*.

Seeing

Seeing their high *Charge* of *Errors againſt the very Foundation of the Chriſtian Religion* (as aforeſaid) they have divided into XIV. *Sections* to make the ſame more Notorious; and being very ſevere againſt the People called *Quakers* without Exception, we may conſequently take it *pro Confeſſo*, that theſe *Rectors* and *Non-conformiſt Miniſters* do hold *Contrary Doctrine* to thoſe they have Judg'd to be the *Quakers Errors*. As,

From *Truth defending the Quakers and their Principles*, by *G. W.* and *G. F.* Jun. 1659. *viz.* §. 1. P. 7. Queſt. 7. *Do you eſteem of your Speakings to be of as great Authority, as any Chapters in the Bible?*

Anſw. '*That which is ſpoken from the Spirit of Truth* **in any**, *is of* '*as great Authority, as the Scriptures or Chapters are, and greater; as* '*Chriſt's words were of greater Authority, when he ſpoke, than the Phari-* '*ſees Reading the Letter. And they, in whom that Spirit ſpeaks not, are* '*out of the Authority of the Scriptures; and their Speaking we deny.*'

Now, theſe *Rectors* and *Miniſters* aforeſaid, having ſtated this *Anſwer* for the *Firſt great Error* charg'd, it follows, they hold the *Contrary*, namely, *That which is ſpoken from the Spirit of Truth* **in** *any* (*i. e.* Spiritual Miniſter) *now, is not of as great Authority, as the Scriptures, Chapters, or bare Reading the Letter is*; conſequently, *that the Spirit of Truth, or Chriſt's ſpeaking in and through his Miniſters, hath now leſs Authority, Power or Efficacy, than either he had in giving forth the Scriptures, or than the Scriptures now have.* —— If theſe Men think, we undervalue the *holy Scripture*, by preferring the *holy Spirit*, or *Chriſt's* Immediate and Powerful *Miniſtry* to the *Letter*, or *Chapters* made thereof; they are greatly miſtaken: We think, they do more undervalue and leſſen the holy *Spirit* in its *Miniſtry*, by preferring the *Scriptures* or *Chapters* thereunto. We refer them to *G. W's* own *Anſwer* in this Caſe, publiſh'd divers times in Print; as in his Book ſtil'd, *Truth and Innocency Vindicated*, p. 16, 17. *viz.* 'Note here, that the Com-'pariſon is not placed upon our *Speakings*; nor yet the Authority 'diſtinct from the *Spirit* of *Truth*, but upon the *Spirit* of *Truth* ſpeak-'ing **in Man**, in the *firſt place*; and through and by the Miniſters 'thereof in the *next place*: And ſurely, the *Spirit* has not loſt its 'own Authority or Power, ſince it firſt gave out the holy *Scrip-'tures*. In the next place, that the *Spirit* of *Truth* Immediately Mi-'niſtring **in Man**, or by any Spiritual Miniſter, is of greater Au-'thority, Power or Efficacy, than the *Chapters* are (ſimply conſi-'dered as without the *Spirit*) And as to the *Diviſion* of *Chapters* and

'*Verſes*,

'*Verſes*, can theſe Men ſay, *that* was done by divine Authority? I 'ſuppoſe not. Yet we ſincerely ſtill acknowledge the holy Scrip-'tures, of the *old* and *new Teſtament* to be of *Divine Authority*, as 'given by *Divine Inſpiration*, *and prefer them before and above all other* '*Writings or Books*, and in no wiſe queſtion the Truth of them. But 'we muſt needs allow the holy *Spirit* (from whence they came) 'the preference, and its *Immediate Teaching* and *Speaking* in the 'Soul, as of greater Efficacy, Power and Authority to that Soul, 'than the bare Writing or *Scripture without*, or only *Reading* thereof, 'tho' it contain the ſame words Immediately taught; and ſo *Chriſt* 'and his *Apoſtles* living and powerful *Preaching*, in and from the 'powerful Motion of the *holy Spirit*, as being of greater Efficacy, 'Power and Authority, than the outward Writing or *Scripture* it 'ſelf, ſimply or abſtractly conſidered, as diſtinct from that *Spirit*, 'tho' the *words preached*, and the *words written* may be the ſame. As 'when Chriſt had opened the *Scriptures* unto his Diſciples, they ſaid 'one to another, *Did not our Hearts burn within us, while he talked to* '*us by the Way, and while he opened to us the Scriptures?* (which con-'cerned his *Suffering*, and entering into his *Glory*, Luke 24. 32.) 'But how many by *Reading* Chriſt's Words, and Expoſition of the 'Prophets without his *Spirit*, do ever cauſe Peoples *Hearts to burn* '*within* them? The *Goſpel*, as livingly preached, came not in *Words* 'only, but alſo in *Power, and in the Holy Ghoſt*, 1 Theſſ. 1. 5. For 'the real Authority, Efficacy and Service the *Holy Scripture* has upon 'a Soul, is from the *Holy Spirit*, or *Word* of *Life*, giving the true 'Belief, and right Underſtanding thereof (as anſwered in his Treatiſe, Intituled, *The Chriſtianity of the People call'd* Quakers, *Vin-dicated*; in *Anſwer* to Dr. *Ford*, p. 13. and in *Chriſt's Lambs defended*, To the Reader, p. 7.) Now, we would ask theſe Men, if their *Preaching* hath no more Power and Efficacy for the Converſion of their *Hearers*, than their *Reading* a Chapter or Chapters in the Bible? If they Anſwer, *Yes*, then they juſtifie that, which they have deem-ed *Error* in the *Quakers*: If they Anſwer *Nay*, then People may ſave their *Money* they give for their *Preaching*, and betake them-ſelves wholly to *Reading Chapters* in the *Bible*.

§. II. *P.* 18. Q. 29. *Is the Moral Law or Ten Commandments a Rule to the Chriſtians Life, or is it not?*

Anſw. 'Thou might as well ask if the *Moral Law* (as thou call-'eſt it) be a *Rule* to Chriſt? For the Chriſtians *Life* and *Rule* is

' Chriſt, who is the *End* of the *Law* for Righteouſneſs, who came ' not to deſtroy the *Law*, but to fulfil it.

Firſt, That the Chriſtians *Life* is *Chriſt* (and ſo intended in this *Anſwer*) is plain, *Col.* 3. 3, 4. *For ye are dead, and your Life is hid with Chriſt in God: When Chriſt who is our Life, ſhall appear, then ſhall ye alſo appear with him in Glory.*

Secondly, The ſaid *Anſwer* appears not to be intended to make void the *Moral Law* or *Ten Commandments*, but the contrary, in aſſerting *Chriſt* to be the *End of the Law for Righteouſneſs*, and that he came not to *deſtroy* the *Law*, but to *fulfil* it; therefore the *Righteouſneſs* thereof remains, and is binding by the holy *Spirit* in every true Believer, tho' not under the *Law*, but under *Grace*, which effectually teaches both to *deny Ungodlineſs and Worldly Luſts, and to live ſoberly, righteouſly and Godly in this preſent World*, Tit. 2. 11, 12. which anſwers the Subſtance and *End* of the *Law*.

§. III. P. 20. Q. 35. *Did* Richard Huberthorn *well in writing, that Chriſt's coming in the Fleſh was* but *a Figure?*

Anſw. ' Could Chriſt have been ſaid to have been *Transfigured*, ' if his Coming in the Fleſh had not been a *Figure* or *Example*, till ' his Glory was revealed? And haſt thou not read, that he was ' the *Expreſs Figure of his Father's Subſtance?* Inſtead of which it is Tranſlated, *he is the Expreſs Image*, &c.

Obſerve: We do not believe, that it was any of our *Friends* Aſſertion, that Chriſt's Coming in the Fleſh, was **but** a *Figure* [the word **but** is added] tho' *Figure* or *Example* are rendred *Synonymous* in the ſaid *Anſwer*; for *Chriſt is the Subſtance and End of Figures and Shaddows.* For a further Explication whereof, we refer you to *G. W's Antidote againſt the Venom of the Snake in the Graſs*, p. 176, 177. and *Truth and Innocency Vindicated*, p. 24, 25. *viz.*

' Now the Queſtion is, Whether *Figure* may be made *Synonymous* ' to *Example*, for the words *Example* or *Figure*, as before? I con- ' ceive, it may: For *Type* or *Figure* ſometimes points at a thing to ' come; and ſometimes *Type* or *Figure* denotes a preſent *Example* or ' *Pattern*, as in *Phil.* 3. 17. *Mark them, which walk ſo*, as ye have us ' for (τύπον) *Example:* And the ſame word is uſed in 2 *Theſſ.* 3. 9. ' & 1 *Tim.* 4. 12. & *Tit.* 2. 7. & 1 *Cor.* 10. 11. only in different *Ca-* ' *ſes* or *Terminations*; and alſo the word ὑπόδειγμα, an *Example* or ' *Type* (*John* 13. 15. *Heb.* 9. 23.) Thus *Example* or *Type* is made *Sy-* ' *nonymous* in *T.* C's *Lexicon*, and the like in *Crit. Sac.* but more fully ' explained therein; and alſo in the ſaid Books quoted. §. IV.

§. IV. P. 20. Q. 36. *Did that* Quaker *ſin therein or not, who brought lately on the Lord's Day an old Doublet into Dr.* Gell's *Church in* London, *and ſate upon the Communion-Table mending it, while the Doctor was preaching, the Pariſhioners forbidding him?*

Anſw. 'What! Wilt thou ſtill continue a *Papiſt*, that thou count-'eſt it ſuch a great Crime, to *work upon the Communion-Table*, as if it 'were a more holy place, than another? And like a *Papiſt*, thou call-'eſt the Steeple-Houſe, the *Church*, which thou haſt no Scripture for. 'And if any *Quaker* did, as thou ſayſt, whether thinkeſt thou, was 'his working there, or a Prieſt's Preaching for Money, and ſetting 'forth his Ware on Sale there (as in a Market-houſe) the greater 'Offence? And where doſt thou read in the Scripture, that Men 'muſt do no Work on the *firſt day* of the *Week*?

This *Anſwer* being noted, as one of the *Quakers Errors againſt the Foundation of the Chriſtian Religion*, we would query of theſe *Rectors*, &c. What *Scripture* they have to prove, that it is a *Foundation* of the *Chriſtian Religion*, to forbid *Working on the Communion-Table*, as more holy, than another; or to call their *Steeple-houſe* the *Church*, or for *Prieſt's preaching for Money*? &c. Where will they prove, that theſe are *Foundations of the Chriſtian Religion*? We hope, all true *Chriſtians* build upon a better and more durable *Foundation*, even *Chriſt Jeſus*.

§. V. P. 23 Q. 43. *When you tell us, you have Faith in Chriſt, do you mean Chriſt, whoſe Perſon is now aſcended into Heaven above the Clouds, or do you mean only a Chriſt within you?*

Anſw. 'Here thou would make *Two Chriſts*, a Chriſt, whoſe Per-'ſon is above the Clouds, and a Chriſt within; but how proveſt 'thou *Two* ſuch *Chriſts*? We have Faith in that *Chriſt*, that deſcend-'ed from the *Father*, who is the ſame that aſcended far above all 'Heavens, that he might fill all things: And this *Chriſt* we witneſs 'in us, who is not divided.

This *Anſwer* appears *pertinent* to detect and reprehend an *Impertinent and Fooliſh Queſtion*; which whether it does not imply *Two Chriſts*, let the *Serious* judge from the natural Import and Senſe of the Queſtion in the *Diſ-junctive* part of it, *viz. Or do you mean only a Chriſt within you?* As if that were not *the ſame Chriſt*, who aſcended into Heaven, and far above all Heavens, that he might fill all things? Then conſequently *another Chriſt*, contrary to the *Apoſtle's* Doctrine, 1 *Cor.* 8. 6. *To us there is but One God the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are*

all things, and we by him: And *Gal.* 4. 6. *And God hath ſent forth the Spirit of his Son into your Hearts:* See alſo *Epheſ.* 4. 5. to the 10th *Verſe.*

§. VI. P. 65. Chriſtopher Wade *affirmeth, That our bleſſed Saviour doth Inſtruct Men to lay faſt hold of, and to abide in ſuch a Faith, which conſideth in himſelf, being without Men.*

Anſw. 'That's contrary to the Apoſtle's Doctrine, who preached 'the *Word* of *Faith*, that was in their Hearts; and the *Saints Faith* 'ſtood in the Power of God, which was *in them.*

If theſe Men have read *G. W's Anſwers* to *C. Wade* (both the foregoing and following *this* quoted by them) they might have forborn to quote this, as *Erroneous*, and have ſeen, that his Intent in this *Anſwer* was, againſt *Wade's* excluding Chriſt's Spiritual Appearance and Work of Righteouſneſs out of his Saints, by affirming, *That our Bleſſed Saviour doth totally condemn all ſuch Faith, which doth truſt, that Men are Righteous in their own Bodies, by what Spirit ſoever, either from Heaven, or elſe-where; that Righteouſneſs is wrought in Mens Bodies.* P. 65. *Ibid.* Whereby he oppoſed Chriſt's *Work* of *Regeneration* in true Believers. As alſo his affirming, *That the true Chriſt doth prove himſelf not to be* a *Spirit*; contrary to 1 *Cor.* 15. 45. & 2 *Cor.* 13. 5 & *Chap.* 3. 17, 18. whereby it is alſo evident, that the *Proof* of true Chriſtians being *in the Faith*, was their Knowledge of *Chriſt in them*; whereby they did not deny him, as *without them*, no more do we. In that we may not ſhut both the *true Chriſt* and *true Confidence* in him, out of our Hearts; Men ought not to keep the Door of their Hearts ſhut againſt him, when he knocks, *Rev.* 3. 20.

§. VII. *P.* 24. *Q.* 54. *Do not you*, G. Whitehead, *blaſphemouſly take to your ſelf an Attribute of God, while you pretend ordinarily to know the Hearts of Men, and tell Mr.* Townſend *of* Norwich (*in the* 2*d page of your* Iſhmael) *that the Light of God is departed from his Conſcience?*

Anſw. 'I take no *Attribute* of *God* to my ſelf, but what God hath 'given me, by whoſe Gift I witneſs that Promiſe fulfilled in me; '*Ye ſhall diſcern between the Righteous and the Wicked, between him* 'that ſerveth God, *and him that ſerveth him not*, Mal. 3, 18. [*i. e.* between him that liveth (and walketh) in the *Light*, and him that is turned away from it and hates it.]

How

How do ye prove, this *Anſwer* to be an *Error againſt the very Foundation of the Chriſtian Religion*, as your Charge is? Is it ſuch an *Error*, to believe or witneſs the Fulfilling of this plain *Promiſe*? Mal. 3. 18. How do you then *believe* in *Chriſt*, in whom all the *Promiſes of God are Yea and Amen*? Is the contrary good Doctrine for you (our *Accuſers*) to hold, that ye or Chriſtians ſhall *not return, nor diſcern between the Righteous and the Wicked*? &c. Do you not thereby prove your ſelves *blind*, and in *Unbelief*?

§. VIII. (From the Book, *The Light and Life of Chriſt within*; publiſhed by *G. W.* 1668.) p. 38. Bapt. *Now, the* Quakers *would be ſo far from directing Men to the material Temple, that they make it but a vain thing to look to* Jeruſalem *to the* Antitype *of that Temple*, viz. *to Jeſus, as he was there crucified; or to that Blood, that was there ſhed for Juſtification*, p. 24.

Anſw. 'The *Quakers* ſee no need of directing Men to the *Type* 'for the *Anti-type*, viz. neither to the outward Temple, nor yet to '*Jeruſalem*, either to Jeſus Chriſt, or his Blood, knowing, that nei-'ther the Righteouſneſs of Faith, nor the Word of it does ſo direct, '*Rom.* 10. And is it the *Baptiſt*'s Doctrine, to direct Men to the 'material Temple and *Jeruſalem*, the *Type*, for the *Antitype*? What 'Non-ſenſe and Darkneſs is this? And where do the Scriptures 'ſay, That the *Blood* was there ſhed for *Juſtification*, and that Men 'muſt be directed to *Jeruſalem* to it? Whereas that *Blood* ſhed is 'not in being, p. 40. (ſo ſaid a *Baptiſt*) but the true Apoſtles di-'rected (*them*) to the *Light* (which is ſo much oppoſed by the '*Baptiſts*) to walk in the *Light*, for the *Blood* of Chriſt to cleanſe 'them from all Sin, *John* 1.

Obſerve: 1. Theſe *Rectors* and *Miniſters* have falſly and unjuſtly cited theſe Paſſages in divers parts: After the words [*So far from directing Men*] they leave out [*to go*] For [*the true Apoſtles directed*] it ſhould be [*the true Apoſtle directed*] here is [*them*] left out; the words [*the Blood ſhed is not in being*] were the *Baptiſt*'s, and return'd on them by *G. W.* And for *John* 1. it ſhould be 1 *John* 1. After which they leave out [*and he* (*i. e.* Chriſt) *died for our Sins,* '*but roſe again for our Juſtification: Which Reſurrection ſurely was after* '*the ſhedding the Blood outwardly*, &c.] as fully appears, p. 38, 39. of the Book quoted, *viz. The Light and Life*, &c. but this was left out, becauſe it was not for their turn. But then how will they make good their *Title* of [*Fairly and Ingenuouſly Collected, neither by Curtailings*

tailings, nor Additions?] If these *Rectors* and Non-conformist Ministers, (as they call themselves) and the other *Five*, did not peruse the Book call'd, *Light and Life*, &c. they were not proper Witnesses, and instead of Comparing it with *Care* and *Niceness*, (as they say, if they did *Compare* it at all) have done it *Carelesly*, or else (which is worse) have wilfully left out these four Lines, which so plainly acknowledge our Belief of *Christ's dying for our Sins, and rising again for our Justification.*

2. The said *Answer* being noted as *Erroneous*, we must consequently note upon these *Rectors*, &c. that they hold the Contrary, *viz.* *That they see need, to direct Men to the* Type *for the* Anti-type; *to go to the material or outward Temple to* *Jerusalem, *for Jesus Christ and his Blood there for Justification.* But that neither the Righteousness of Faith, nor the Word of it does so direct Men, let them compare *Deut.* 30. 12, 13, 14. with *Rom.* 10. 6, 7, 8. where the same, that *Moses* calls the Word and the *Commandment*, the *Apostle* calls Christ; the One saying, *It is not in Heaven, that thou shouldest say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou shouldest say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the* Word *is very nigh unto thee, in thy Mouth and in thy Heart, that thou may'st do it.* And the Other saying, *But the Righteousness of Faith speaketh on this wise, say not in thine Heart, Who shall ascend into Heaven? (that is, to bring Christ down from above) Or who shall descend into the Deep? (that is, to bring up Christ again from the dead) But what saith it? The Word is nigh thee, even in thy Mouth and in thy Heart; that is the word of Faith, which we Preach.* So that *Moses* and the *Apostle* refer to the same *Word*, confessed to be *Christ*, with those Prohibitions related by the *Righteousness* of *Faith.*

* Must they then go on Pilgrimage?

§. IX. p 56. *Again it is confessed*, p. 35. *That God by his own Blood purchased to himself a Church*, Acts 20. 28. *Now, the Blood of God, or that Blood, that relates to* God, *must needs be Spiritual, he being a Spirit, and the Covenant of God is Inward and Spiritual, and so is the Blood of it.*

We would ask these Men, if *God's own Blood* be not *Spiritual*, whether it be *Carnal*, and the *Blood* of his *Covenant* such also? And whether Christ himself was not that *Ransom* or Price, whereby God purchased

purchaſed his *Church*? We refer them for Information in this point to *G. W*'s own *Anſwer* and Explication, in his ſaid *Antidote againſt the Venom of the Snake in the Graſs*, p. 232, 233, 234. Where (p. 233.) he ſaith, 'God's own *Blood* was no leſs, than his own Dear 'Son, Chriſt himſelf: It was a manner of ſpeaking, the *Blood* put 'for the *whole Offering*; the Innocent *Blood*, that *Judas* betrayed, 'was *Chriſt himſelf*, Mat. 27. 4. And the *Ranſom* or Price given for 'Man's Redemption, was *Chriſt himſelf*, who came to give his *Life* 'for the *Ranſom* of many, *Mat.* 20. 28. And *he gave himſelf a Ran-* 'ſom for all Men, *to be teſtified of in due time*, 1 Tim. 2. 6. *God ſpared* 'not his own Son, *but delivered him up for us all.* There's a twofold 'work in the *Redemption*, that is by Jeſus Chriſt. 1. By the *Sacrifice* 'and Mediation of Chriſt, general for all Men. 2. By his *Power*, 'Spirit and *Life*, actually freeing and delivering the truly believing 'Soul from *Sin*, and from the Nature and Being of *Sin*, and *Con-* 'demnation becauſe thereof; in which ſenſe God's Church was pur-'chaſed with his *own Blood*; and in which laſt and ſpecial ſenſe 'my *Anſwer* was intended, as not only by the natural or *outward* 'Blood ſhed, but principally by the *Spiritual Blood* or *Life* of Chriſt 'Jeſus. *God's ſparing not his own Son, but delivering him up for us all,* 'includes the whole *Sacrifice* of Chriſt in Soul and Body, which 'were offered. Therefore *God's own Blood* is ſuch an high and ele-'gant *Phraſe*, as beſpeaks the great *Love* of *God* in Chriſt, as the 'whole *Ranſom* and Price of Man's *Redemption* both *outwardly* and 'inwardly; *Outwardly*, by the Ranſom given by Chriſt's Sufferings 'and Sacrifice; and *Inwardly*, by the Operation of his Life, Power 'and Spirit, which myſtically is that precious *Blood*, that is oppoſed 'to all corruptible things; which redeems from the vain Converſa-'tion, from all Iniquity, and effectually waſheth and cleanſeth us 'from our *Sins*, purges and ſprinkles our Conſciences, *&c.*

§. X. p. 61. *But mark, how one while* W. B. *makes that Blood, and the ſhedding of it, his Juſtifier and Redeemer*, &c. *which he has confeſſed, is not in being: Another while People muſt ſeek their Saviour above the Clouds and Firmament*, p. 13. *contrary to the Righteouſneſs of Faith*, Rom. 10. 6. *Another while they muſt look to* Jeruſalem *for Juſtification, and to the Blood that was there ſhed*, p. 24. *contrary to* Deut. 30. 13, 14. *&* Rom. 10. *And if Men ſhould look to* Jeruſalem *for that Blood, it is not there to be found, for it's not in being, ſays* W. B.

Obſerve

Obſerve: This was to ſhew, how varying and confuſed that *Baptiſt W. B.* was about *Juſtification*, and the *Meritorious Cauſe* of it, how variouſly placed and ſtated; the *Objection* being chiefly againſt his Affirming, *The ſhedding of the Blood upon the Croſs, that was let out by vertue of the Spear being thruſt into his Side, to be Meritorious, or the Meritorious Cauſe of Man's Juſtification.* To which *G. W.* Anſwereth, *viz.* 'The *ſhedding* of that Blood *let out by the Spear*, was an Act of 'a Wicked Man, and the *Spear* an Inſtrument of Cruelty; 'which to lay the *Meritorious Cauſe* or Streſs of *Juſtification* upon, 'is falſe Doctrine. For there is a great Difference between *Chriſt's* '*offering up himſelf* by the Eternal Spirit, a Lamb without Spot to 'God, and the *Acts of wicked Men* inflicted upon him; as it's ſaid, '*By wicked hands they put him to Death.* (ſee the Book quoted, *Light and Life*, p. 64. alſo p. 16, 17. where the Controverſie is fully explained.) But theſe *Rectors* have here again demonſtrated themſelves to have Contradicted their *Title*, and were not ſo *Ingenuous*, as to ſhew, what was Chiefly objected againſt in this Caſe (as before declared) but have groſly Curtail'd him, leaving out the *fore* and *latter part* of the *Paragraph*; wherein appears no undervaluing, but owning of Chriſt, as the *One Offering* for *Sin*, and of his *Blood*, as a Part thereof. But the making the very Act of *Shedding his Blood* by the *Spear*, to be *the Meritorious Cauſe of Man's Juſtification*, we therefore ask them, If they really believe the ſame?

§. XI. *From the Book*, The true Faith of the Goſpel of Peace contended for, *againſt* J. Bunyan, by E. Burroughs, 1656. P. 29. Q. 6. *Whether is it poſſible, that any can be ſaved, without Chriſt manifeſt within? If no, then whether it is not the Doctrine of Salvation, which is only neceſſary, to preach Chriſt within? And is it not the whole Myſtery of Salvation, God manifeſt in the Fleſh?*

Obſerve: Theſe *Rectors* and *Miniſters* ſhould have been ſo Ingenuous, as to have plainly Anſwered this *Query*, and not have made it the *Quakers Error, againſt the very Foundation of the Chriſtian Religion*; whereby they imply, that they are of a *Contrary Opinion*, to what ſeems implyed in the *Query*, namely; *That it is poſſible, that Men can be ſaved without Chriſt manifeſt within*, &c. contrary to the Apoſtle's Expreſs Doctrine, 2 *Cor.* 13. 5. *Examine your ſelves, whether ye be in the Faith; prove your own ſelves: Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?* Compar'd with *Coloſ.* 1. 26, 27, 28, 29.

§. XII.

§. XII. P. 30. *Q.* 12. *Whether doſt thou know any Chriſt, or preach or profeſs any Chriſt, who hath not lightned every Man, that comes into the World, with the true Light of Life, or of Condemnation? And is he not a Deceiver, that exhorts People for Salvation to any other thing, than the Light of Chriſt, Yea, or Nay? And how hath Chriſt lightned every Man in the World, if not within him?*

Obſerve, how Diſ-ingenuous theſe Men are ſtill, thus to make *Queries* (ſuch as theſe) the *Quakers Errors againſt the very Foundation of the Chriſtian Religion!* But how do they prove it ſuch an *Error*, if we turn the *Query* upon them, *viz.* Firſt, *Whether do you know, preach or profeſs any Chriſt, who doth not enlighten every Man, that comes into the World, with the true Light of Life, or of Condemnation?* Secondly, *And is he not a Deceiver, that exhorts People for Salvation to any other, than Chriſt, who is that true Light?* Thirdly, *And how hath Chriſt enlightned every Man in the World, if not within him?* And when they have Anſwered theſe *Queſtions*, let them produce plain Scripture-proof, that they are *Erroneous*, and againſt the very *Foundation* of *Chriſtianity*, or elſe be aſhamed of their *Charge*.

§. XIII. *Voice of Wiſdom*, by *G. W.* 1659. p. 33. Prieſt: *As for our want of Infallibility, 'tis no valid Plea againſt our Miniſtry,—— And that the Spirit of God may accompany the Miniſtry, and the Miniſter not have the Spirit*, p. 46. And to prove theſe, he hath brought *Acts* 20. 17. & *Mat.* 23. 23. [for *verſ.* 2, 3.]

Anſw. 'His falſhood here appears plainly; for they that main-'tain *Fallibility*, and have not the *Spirit* of *Chriſt*, they are out 'of the Truth, and are *Fallible*, and their *Miniſtry* is not of the *Spi-'rit*, ſeeing they ſpeak not from the *Spirit*, but from their own 'Hearts,, which are deceitful, where they want *Infallibility*: So 'out of the *Abundance of the Heart, the Mouth ſpeaketh.*

Obſerve: 1. That ſeveral of theſe Paſſages are unfairly and diſ-ingenuouſly Collected, contrary to theſe *Rectors* and *Miniſters* fair Pretenſions in their *Title-page*. After [*Miniſtry*, p. 33.] *two Lines* are left out; and inſtead of [*Accompany the Miniſtry*] it ſhould be [*a Miniſtry.*] And after [*Acts* 20. 17.] the words themſelves are left out, *viz. Alſo of your own ſelves ſhall Men ariſe ſpeaking perverſe things*, &c. And after *Mat.* 23. 2, 3. the

words therein are again left out, *viz. The Scribes and Pharisees sit in* Moses *Seat.* And in the *2d Line* of the *Answer*, viz. [*Maintain Fallibility*] falsly inserted; the words being [*for they that want Infallibility.*] And next after the last words quoted, the main Explanatory part annexed is left out, *viz.* [*And how can 'ye being evil, speak good things?* Mat. 12. 34. And they that ran, 'and the Lord sent them not, they profited not the People at all, '*Jer.* 23. 32. And the *Scribes* and *Pharisees*, and they that spake 'perverse things against the Apostles, the *Spirit* did not then 'accompany them, in what they ministred, they being out of the '*Spirit.*]

Now besides these Men's unfair Collection in this *Section*, seeing they have made the *Answer* an *Error against the very Foundation of the Christian Religion*, we must consequently take it for granted, that their Opinion and Doctrine is, *That the Spirit of God may accompany their Ministry, who have not the Spirit, and that they that maintain Fallibility, and are Fallible, and have not the Spirit of Christ, are in the Truth, and so their Ministry of the Spirit, when they speak not from it:* Strange Darkness and Confusion, as well as *Anti-Scripeural! He that hath not the Spirit of Christ, being none of his*, consequently, None of his *Minister:* How can a bad Man be a good *Minister?*, Christ's Presence attended his obedient Disciples; but *Judas* by Transgression fell from his *Ministry.*

§. XIV. Solomon Eccles *Letter to* Robert Porter, *concerning the Blood of Christ, vide* William Burnets *Capital Principles of the People called* Quakers, p. 40, 41. *published* 1668. *not dis-owned, but owned by* G. Whitehead, *Light and Life*, p. 58. which was, *viz. That the Blood of Christ, that was forced out of him by the Soldier, after he was dead, was no more than the Blood of another Saint.*

Note, that this *Charge* against *G. Whitehead*, and the *Quakers* in General (as in their *Title*) is very Dis-ingenuous and Unjust; and these *Rectors* and *Non-conformist Ministers*, may be justly ashamed of such their Injurious Work. And they have particularly wronged *G. W.* as if they were taught and influenc'd by some Person, that owed him a special Spite; wherefore we refer the *Reader* to *G. W's* own *Answer* and Defence in this

this very point, in his ſaid *Antidote*, p. 223, 224, 225, *viz.* 'As 'concerning *S. Eccles* ſaying, *That the Blood, that was forced out 'of Chriſt's Side with the Spear, after he was Dead, being no more 'than the Blood of another Saint.* —— (as in their ſaid *Collection*) 'In the firſt place I did ſhew a Diſlike of *S. E*'s Expreſſions 'before cited, in not allowing them, as an *Article* of our *Faith*; 'though I was willing, Charitably to Improve his own *Explica-'tion* (ſo far as it would bear a Charitable Conſtruction) 'with reſpect to his own declared Eſtimation of the *Blood* of '*Chriſt*, its *Value* and *Virtue*. 2*dly*, I ſhewed in part my Eſti-'mation of the *Blood*, and whole Sacrifice, or Offering of Chriſt, 'both in reſpect to the bleſſed Teſtimony, Value and Efficacy 'thereof, more than that of any other Saint, or Saints; 'which manifeſtly differs from *S. E*'s Expreſſions before cited. 'However, if I have not been thought plain enough in this 'matter, let me be allowed ſo much Candor, as to be Credited, in 'being more full and plain therein. I diſown his ſaid Compari-'ſon of the *Blood* of *Chriſt*, with that of another *Saint*, and believe, 'he was not in the Counſel or Wiſdom of God therein; though I 'did Charitably conſtrue his Meaning, with reſpect to the Sincerity 'he had towards God, and his Self-denying crucified Life, and 'Teſtimony he bore for Truth, in divers Sufferings and Reſpects '(and I believe, he died in Peace) though in ſome things he 'in his Zeal, was not guided in true Wiſdom; which was his 'own Weakneſs, and perſonal Failure, not juſtly chargeable on 'us, as a *People*, much leſs on our *Principle*, or Belief of the '*Spirit* of *Truth*, or the Infallible Guidance thereof; as in the ſaid *Antidote* quoted.— Here they further ſhew, they have Contradicted their Title, of [*Fairly and Ingenuouſly Collected without Curtailing*, &c.] for *G. W.* in his *Light and Life*, &c. (which they bring to prove, that he owned, what *S. E.* had ſaid in p. 59. of the ſaid Book) doth declare, *he doth not hold, or allows it not to be an Article of our Faith*, no more than in his *Anſwer* to this *Section* in his *Antidote*, &c. as aboveſaid. But perhaps they may pretend, *they have not ſeen nor read that*; but this Book of *Light and Life*, &c. (being their pretended *Proof*) was or ought to have been read.

WE, whoſe Names are hereunto ſubſcribed, in Teſtimony againſt the Unjuſt *Charge* of *Errors*, &c. do ſincerely declare our Explication and Senſe upon the Fourteen *Sections* Collected againſt us, in *Some Account from* Colcheſter, as followeth, *viz.*

Firſt, Our Preferring the *Spirit* of *Truth* in its Immediate and Powerful *Miniſtry*, to the *Letter* of the Scriptures, and *Diviſion* of *Chapters*, is not, to deny the Doctrine contained in Holy Scripture to be of Divine Authority, as given by Divine Inſpiration; for as ſuch, we ſincerely believe and own the ſame.

Secondly, The *Law* of the *Ten Commandments*, though not the Rule of the Chriſtians Life, which is Chriſt (*Col.* 3. 4.) yet is Effectually binding by the Spirit, making the Impreſſion thereof upon the Conſcience, and Condemning the Tranſgreſſors thereof. For, *what the Law ſaith, it ſaith to them, who are under the Law*, Rom. 3. 19.

Thirdly, Chriſt's Coming in the Fleſh was a true Example of Holineſs, *&c.* and more than a Type or Figure.

Fourthly, We do not eſteem the Steeple-Houſe the Church, nor a place more holy, than other places: And we deem the *Prieſt's preaching for Hire*, forced Maintenance, and *Tithes*, unwarrantable in the Sight of God and Chriſt.

Fifthly, Chriſt who aſcended into Heaven and Glory, being in his Saints by his Light and Spirit, is but *One Chriſt*, not *Two Chriſts*, nor divided.

Sixthly,

Sixthly, As there is one Lord Jeſus Chriſt, and one True Faith in him, this Faith reſpects Chriſt, both as without us in the Heavens, and as he is in the Hearts of his Saints; it does not exclude him out of them, ſeeing he dwells in their Hearts by Faith.

Seventhly, 'Tis no Blaſphemy to believe and experience the Promiſe of God, *Mal.* 3. 18. or any other Promiſes, which are *Yea and Amen* in Chriſt.

Eightly, The Righteouſneſs of Faith is ſo far from directing People to go beyond the Sea, or to *Jeruſalem*, or to the Temple there, or to aſcend into Heaven, or deſcend into the Deep to fetch Chriſt from thence, that it expreſly forbids the ſame, the *Word* of *Faith* being *nigh in the Heart*, &c. *Rom.* 10.

Ninthly, *God's own Blood*, by which he purchaſed his Church, being the whole Ranſom or Price, was his own Dear Son himſelf; who is a Spiritual and moſt-Glorious Chriſt, the heavenly Man.

Tenthly, The Soldier's meer Act, of ſhedding Chriſt's Blood (by thruſting the Spear into his Side, after he had given up the Ghoſt) is not our Juſtification, nor the meritorious Cauſe thereof; but Chriſt himſelf by his Obedience unto Death for us (including his whole Sacrifice) and *Work* of *Grace* in us.' Yet really we eſteem the Blood of Chriſt, as part of his Sacrifice and Offering for Sinners, to be of more Value, than all the Legal Sacrifices, or Blood of any other Man whatſoever.

Eleventhly, If they are not in the Faith, but Reprobation, who know not, how that Jeſus Chriſt is in them,

2 *Cor.*

2 *Cor.* 13. then no Salvation from Sin and Condemnation, without Christ manifest within Man.

Twelfthly, He is the true Christ, the Word, that was made Flesh, who enlightens every Man coming into the World, *John* 1.

Thirteenthly, Those Fallible Ministers, who have not the Spirit of Christ (being none of his) are none of his Ministers. And his Spirit does not attend the Ministry of such, as are not his Servants, but either Men of bad Lives, or guilty of Covetous Practices.

Fourteenthly, Their *Fourteenth* is explain'd in the *Tenth*.

Colchester, the 17th of the 8th Month, 1699.

Signed by us,

Thomas Bayles,
Arthur Cotton,
John Furly,
Daniel Van de Wall,
Francis Newton,
Robert Haskins,
George Dehorn.

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